The TAHRIK-i-Jadid

Regd. No. L767

Editor :
NUR-UD-DIN MUNEER

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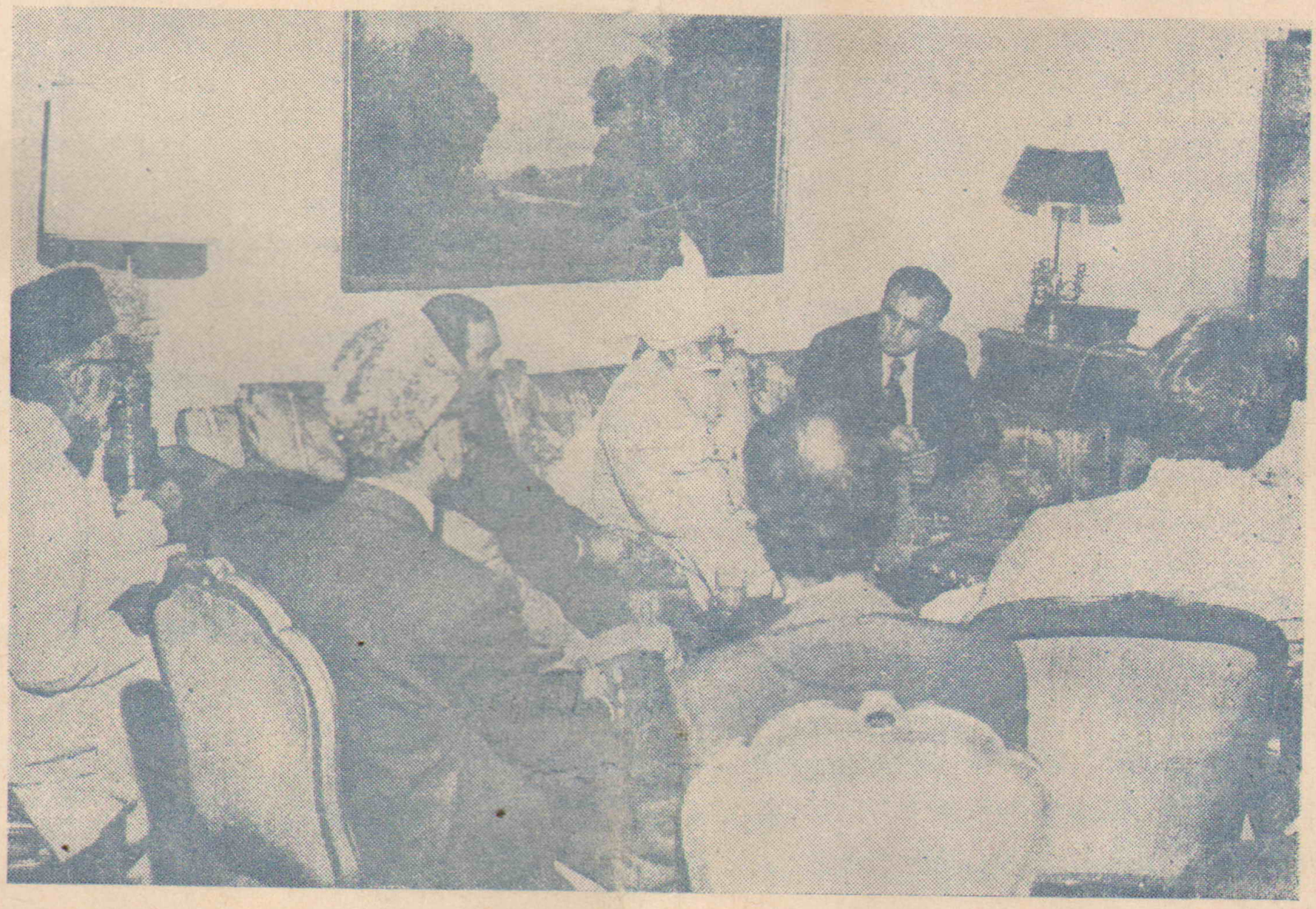
Hazrat Hafiz Mirza Nasir Ahmad, the Third Successor of the Promised Messiah and Mahdi (peace on him), conversing with press representatives during his press conference, held in Waldorf Astoria Hotel, New York on August 5, 1976, at 10 a.m.



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بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

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Editor
NUR-UD-DIN MUNEER

THE

TAHRIK-I-JADID

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A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned,

Managing Editor

MALFOOZAT

Those who do honour to the Holy Quran shall be honoured in heaven

For you another very essential teaching is this that you do not leave the Holy Quran like a book that has been forsaken, since it is therein, and nowhere else, that your life lies. Those who do honour to this Holy Book shall be honoured in heaven. Those who will hold the Holy Quran superior to every tradition and every other saying, shall be given preference in heaven. For mankind now, all over the surface of the earth, there is no Book except the Holy Quran; for the sons of man there is no Messenger and no Mediator except Muhammad, may peace and blessings of God be upon him. So strive that you cherish the purest love for this Prophet of power and glory, giving no one else any kind of preference over him, so that you be put down in heaven as those who have been saved. And very clearly bear in mind that salvation is not something that you will

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Editorial

Hazrat Khalifatul Masih in the New World

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HAZRAT HAFIZ MIRZA NASIR AHMAD, the Third Successor of the Promised Messiah and Mahdi has recently visited the New World. The object before him was to give its people the glad tidings of the advent of the Promised Messiah and to call them to Islam ; Also to meet the Ahmadi Muslims there and to reactivate their faith.

During his sojourn in the continent he visited Ahmadi communities in the U. S. A., and Canada, reminding them of their obligations to live up to Islam and to preach its message to their fellow beings.

To Americans, he gave the message of Islam with love and affection. He told them plainly that no man made order can save the world and in this context he exposed the failings of Capitalism, Communism and Chinese Socialism. He said that all of them have failed to capture the soul of humanity and proclaimed that Islam in the end, as interpreted by the Promised Messiah, must prevail. For, it is Islam alone, which meets the demands of human nature in full.

His press conference, held in Waldorf Astoria Tower (a brief account of which appears elsewhere in this issue) was covered by press, Radio, Television and News Agencies' representatives. The proceedings were published by many leading papers like the 'New York Post' and its film televised for half an hour. In a reception held in his honour in the same Hotel, he was greeted by foreign diplomates, Officials of the U N.O., universily progressors, and many other notable citizens. So his message reached American peoples well.

The American peoples are open hearted and known for upholding the truth wherever they find it. Ahmadi Islam is already known to them. The Promised

Messiah's fame had reached the Continent during his own life time. An American, Dr. John Alexander Dowie, "Founder of the Christian Catholic Church, of which he claimed to be the first Apostle" (Encyclopaedia Brittainica) had a prayer duel with him and met an ignominious death as a consequence. American papers at that time acclaimed frankly the victory of the Promised Messiah. Now on the call of his successor, may God incline them to Islam and shower upon them His Grace.

هوالشافی

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Why was Ahmadiyya Movement Founded, and where and when ?

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HAZRAT AHMAD who claimed to be the Promised Messiah and Mahdi (Mahdi means one who is guided by God) was raised in fulfilment of the prophecies contained in the holy scriptures of various religions. His advent was the second advent of Jesus Christ, on whom be peace, and of the Holy Prophet Muhammad, peace and blessings of God be upon him, and in fact he appeared on behalf of all the prophets of yore. The aim with which he was sent to the world was to guide mankind onto the true path of communion with God. He proved the truth of the claim with heavenly signs through the acceptance of prayer and prophecies. As mentioned in the Traditions of the Holy Prophet Muhammad, he was to break the cross which in other words mean that he was to prove to the satisfaction of every right-thinking man that Jesus, a chosen one of God, had not died on the cross This work he did throughout his life time and it bore great fruits.

In short, the Ahmadiyya Movement was founded under Divine command to reform the world in general and the Muslims in particular. Literature giving de ailed information about the claim and teachings of Hazrat Ahmad, peace be on him, can be obtained from any of the Ahmadiyya Missions Any of the members of the Mission anywhere in the world may also be approached for more information and also for the purchase of books on the Movement.

NOTES & COMMENTS

THE HOLY QURAN

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ان الذين آمنوا والذين هادوا و النصارى
و الصابئين من آمن بالله و اليوم الاخر
و عمل صالحا فلهم اجرهم عند ربهم ولا
خوف عليهم ولا هم يحزنون -

Translation :

Surely those who believe and the Jews and the Christians and the Sabians—which ever *party from among these truly* believers in Allah and the Last Day and does good deeds, shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve.

(2 : 63)

The verse, as mistakenly understood does not signity that belief in God and in the Last Day alone is sufficient for salvation. The Holy Quran emphatically declares that belief in the Holy Prophet is most essential (4 : 151, 152 ; 6 : 93) and forms an integral part of belief in God, and also that belief in the Hereafter includes belief in Divine Revelation as well (4 : 151, 152 ; 6 : 93). Elsewhere, Islam alone has been unequivocally declare to be acceptable to God as a religion (3 : 20, 86). The Holy Quran here confines itself to a mention of belief in God and the Last Day, not because belief in revelation and in the Holy Prophet is not essential, but because the former, two beliefs include the later two, the four being essentially inseparable. In fact, the verse is intended to demolish the mistaken Jews belief that they were "the favoured nation of God" and, therefore, were alone entitled to salvation. It signifies that it did not matter whether one was apparently a Jew, a Christian, a Sabian or, for that matter, a Muslim, if the faith was confined only to the lip, it was a dead thing, without life and without any motive power in it. The verse may also be taken as embodying a prophecy and as a safe criterion to test the truth of Islam. The prophecy is that Islam shall triumph because it is a true religion. The criterion lies in the fact that the prophecy was made at a time when Islam was fighting for its very life. The verse may also be taken as signifying that all those who claim to be believers whether they are Jews, Christians or Sabians or, for that matter, belong to any religion—if their faith in God and the Last Day is sincere and honest and they do good deeds which is the quintessence of a true religion, i.e. Islam, no fear shall come upon them nor shall they grieve.

The Hadith

The Holy Prophet, peace and blessings of Allah be upon him, is reported to have said (This Hadith is mentioned in the book of Hadith called Mishkat) :

There are more than seventy stages of faith. The best of them all is to declare that there is nobody worthy of worship but Allah, and the lowest of these stages is to remove the thorns or the dirt from the way.

Islam as all of us know is a religion which not only reforms the

individuals, it looks after the society as well and gives such instructions as will make the people and the places better. If all of us act upon the instructions of Islam all of us as members of the society and all the places where we move about or we gather for one purpose or the other will become better.

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How many of us go about without caring what lies on the road to prick the people or to make them stumble or to splash dirt on them. Almost all. Very few are there who remove the thorns, or make the place clean by removing the dirt. Most of us think that it is the duty of someone else. May be, it is correct. But whatever can prick you, can you leave till someone else comes to remove it.' Why not remove it yourself. And mind you, it is not a very great virtue that after doing so you should feel proud that you have done something worth while. The Holy Prophet, peace and blessings of Allah be upon him, says that this is the lowest stage of faith. That means that even if you are at the lowest stage of faith, you should be doing this kind of things. Do keep the roads and the streets clean. As for your own part, nobody says that you should take a broom to clean it, but if you find a thorn or a thorny branch or some dirt, do remove it.

What a beautiful religion Islam is. It guides us in all the aspects of our life and makes the society and the social places better for all of us.

(Continued from page 1)

experience in the life after death. The real and true salvation is only that which shows its light in this very life. Who is the saved ? Only he who maintains a firm faith that the living God is a reality, and that Muhammad peace and the blessings of God be upon him, is the Mediator between Him and mankind ; that under the skies there is no one equal to him in rank and elevation ; nor any book to rival the Holy Quran ; that for no one else did God wish that he should live for ever, but this blessed prophet lives for ever.

(*Kishti Nuh*)

WHAT IS AN AHMADIYYA MISSION ?

Every Ahmadiyya Mission is a branch of the worldwide Ahmadiyya Movement which has its Headquarters at Rabwah, Pakistan, and is being run under the spiritual guidance of a Supreme Head who is the Third Successor to the Founder of the Movement. This Supreme Head is known as 'Khalifatul Masih III' or 'Amirul Momineen'. The first expression means 'Third Successor to the Messiah' and the second expression means 'Commander of the Faithfuls'.

The Promised Messiah Regenerated Islam

(Continued from the last issue)

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BY this exposition of the nature of revelation the Promised Messiah has laid the world under great obligation to him, for he has thus provided means for the checking of that dangerous onslaught upon religion which was sweeping away the authority of all revealed books under the explanation that revelation was mere inspiration of human mind.

There is another important question which relates to the Being of God and effects alike the relationship which subsists between man and man ; viz ; which nations have been the recipients of revelation and on what principles they were selected by God to receive His revelation ? Without the solution of this question the reform which the Promised Messiah had attempted in relation to other questions relating to the Being of God, would not have been complete. With regard to this question he pointed out that, as God is the Lord of the whole universe, His guidance could not be confined to any particular nation. As he is the Lord of all mankind and has equipped all of them with thinking minds. He could not deprive any nation of His guidance. As the Holy Quran says :

> "There is no nation but has had its Warner." (Fatir 35 : 25)

God has sent His messengers among all nations and in all ages, and as the sun lights up the whole world, the light of revelation has ever lit up the darkest corners of the earth. If today we cannot discover the light of revelation among a certain people, it does not mean that no prophets have appeared among them, but they have allowed their national traditions to die out. In pursuance of this doctrine he testified to the truth of Krishna, Ram Chandra and Budha, the Prophets of India, and Zoroaster, the prophet of Iran and described the rejection of their claims as, in a sense, amounting to a denial of the universal Providence of God.

This is a doctrine which was not to be found among the teachings of any sect or religion, and, as a matter of fact, the majority of people believed that revelation had been confined to the founders of their respective religions and even those who believed that revelation had been vouchsafed to people of other religions did so more as a sort of personal tribute to the founders of those religions on account of the services rendered by them to the cause of humanity than as a result of the acceptance of the doctrine of the universal providence of God. But the Promised Messiah demonstrated from the Quran that not only were those men righteous servants of God whose services to humanity are recorded in history but that the attributes and the word of God alike bore witness to the fact that every nation, whether its traditions have been preserved or not, has had its prophets, and that

to receive guidance through prophets was the right of humanity which God would never ignore.

The extent to which this doctrine has opened to all nations the doors of the love of God, has placed the internal relations of mankind on a basis of concord and amity, and has secured the founders and righteous men of all religions against insult and abuse.

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On the other hand, the Promised Messiah pointed out that the human mind had developed gradually and that during different stages of its development an All-Wise Providence had continued to reveal teachings suited to teach respective stage, till the time came when the mind of man had become fully developed and means of inter-communication between different sections of humanity had been perfected, and the world had in its advancement obtained the stage when it might form one country and one nation. At this stage God sent the last law-bearing Prophet, Muhammad (on whom be peace and blessings of God), with the last and complete code of revealed laws, the Holy Quran, which contains teachings suited to the needs of every age.

The doors of revelation and of spiritual advancement are, however, still open and will continue to remain open for ever. No new law shall henceforth be revealed but such prophets as shall unlock the hidden treasures contained in Quran and open to mankind the doors of divine realisation, man is always in need of attaining to the realisation of God. There can, therefore, be no new law, but the doors of such prophethood as is attained by spiritual perfection is open and should remain open for all times, for God is as much our Providence as He was of our ancestors.

With respect to the contents of a revealed book, he put forward this wonderful test, which has revolutionised the attitude of all seekers after truth towards revealed books; that the word of God should be like the work of God, and that as the latter is a treasure-house of unlimited secrets which mankind has not been able wholly to discover from the creation of the universe upto the present day, so the word of God ought to be a treasure house of inexhaustible learning and wisdom; otherwise one would be compelled to admit that God had invested the material universe, which has to do with a limited portion of man's life, with inexhaustible treasures but had so limited the spiritual universe, that is to say, his perfect Book, that its treasures were soon exhausted. This, however, is not so. The Quran contains treasures more numerous than those of the material universe and provides a remedy for the ills and means for the moral and spiritual development of all ages.

The Promised Messiah also demonstrated that all objections raised against Islam are due either to a lack of serious reflection or because passion is allowed to prevail over reason. Islam presents a teaching so perfect that, if it were submitted to the verdict of reason and reflection uninfluenced by prejudice or tradition, one would discover no better or more perfect code for the moral and spiritual advancement of man. But Islam has been maligned as truth had never been maligned before.

It is alleged that Islam permits the propagation of religion by means of the sword; whereas the Quran clearly declares "there should be no compulsion in religion, for guidance has been made distinct from error,

and every man can distinguish between the two." (Bakara 2 : 257)

It permits the Muslims to fight only those who fight them with the object of destroying Islam and compelling the Muslims to renounce it, and they are permitted to carry on the war only so long as the enemy continues the war with this object.

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Again it is alleged that Islam encourages slavery, whereas Islam is the greatest enemy of slavery, as has put an end to all modes of reducing men to slavery which were current in pre-Islamic days. Islam forbids the reduction to slavery of men who are captured for no reason or merely because they belong to a hostile tribe or nation, or even have been taken prisoners in worldly wars. It permits only such prisoners to be made slave as are captured in a war undertaken by the enemy with the object of enforcing the renunciation or acceptance of a religion by means of the sword. And can it be doubted that such an attempt is an offence which places those who are guilty of it beyond the pale of humanity. ?

Again the teachings of Islam concerning polygamy are objected to, but moral, political, social, racial and financial problems sometimes arise, the only satisfactory solution of which is offered by polygamy. For instance what course is open to a man who finds himself married to a woman who becomes insane or a permanent invalid ?

Similarly, with regard to the doctrine of divorce, the critics of Islam fail to realise that the temperaments of a husband and wife may, in some cases, chance to be so entirely incompatible that to compel them to live together would either completely wreck their lives or they would defy the bonds of morality and prove a source of danger to society and their conduct would furnish a shameful commentary on the arguments of the opponents of divorce.

The Promised Messiah demonstrated that all such teachings of Islam as are subject to objections, are more than those of any other religion, based on consideration of mercy and of wisdom, and offer a complete and a perfect solution for the needs and problems of ever age.

(Concluded)

How to join the Ahmadiyya Mission

All those who want to join the world-wide Ahmadiyya Movement inaugurated by Hazrat Ahmad and now headed by Hazrat Khalifatul Masih III have to sign a Registration Form (generally known as Ba'it Form) and to send it to the Khalifatul Masih through a Missionary or direct, if no contact can be made with any Ahmadiyya Missionary. On the receipt of this Registration Form duly signed, the Khalifatul Masih sends his approval through the Vakilut-Tabshir. The Registration form can be obtained from any of the Missions free of charge.

The Promised Messiah on Jesus Christ

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(Muslims and Christians both have peculiar beliefs about Jesus Christ ; about his death on the cross, his ascension to heaven and his second coming. The following pages contain the convictions of the Promised Messiah about them. The excerpts have been taken from English translations of his writings. (Ed.)

Most Muslims and Christians believe that Jesus (on whom be peace) went alive to the heavens ; both these people have believed for a long time that Jesus (on whom be peace) is still alive in the heavens, and will sometime in the latter days come down to the earth. The difference in their views, i.e. the view of the followers of Islam and that of the Christians, is only this, that the Christians believe that Jesus (on whom be peace) died on the Cross, resurrected, and went to the heavens in his earthly body, seated himself on the right hand of his Father, and will come to the earth in the latter days for judgment ; they also say that the Creator and the Master of the world is this Jesus the Messiah and no one else ; he it is who, in the latter days of the world, will descend to the earth with a glorious descent to award punishment and reward ; then, all who will not believe in him or his mother as God, will be hauled up and thrown into hell, where weeping and wailing will be their lot. But the aforesaid sects of Muslims say that Jesus (on whom be peace) was not crucified, nor did he die on the Cross ; on the other hand, when the Jews arrested him in order to crucify him an angel of God took him away to the heavens in his earthly body, and he is still alive in the heavens—which, they say, is the second heaven where is also the prophet Yahya, i.e. John. Muslims, moreover, also say that Jesus (on whom be peace) is an eminent prophet of God, but not God, nor the son of God, and, they believe that he will in the latter days descend to the earth, near the Minaret of Damascus or near some other place, supported on the shoulders of two angels, and that he and Imam Mohammad, the Mahdi, who will be already in the world, and who will be a Fatimite will kill all the non-Muslims, not leaving anyone alive except those who will forthwith and without any delay become Muslim. In short, the real object of the descent of Jesus (on whom be peace) to the earth, is stated by Muslim sects known as Ahl-i-Sunnat or Ahl-i-Hadith called Wahabis by the common people—is that, like the Mahadev of the Hindus, he should destroy the whole world ; that he should first threaten the people to become Muslims and then, if they persist in disbelief, massacre them all with the sword ; they moreover say that he is alive in the heavens in his earthly body, so that, when Muslim powers become weak, he will come down and kill the non-Muslims or coerce them on pain of death to become Muslims. Regarding the Christians especially, the divines of the aforesaid sects state that when

Jesus (on whom be peace) comes down from the heavens he will break all the Crosses in the world, do many a cruel deed with the sword, and inundate the world with blood. And, just as I have stated, these people, i.e. the Ahl i-Hadith etc. from among the Muslims, are enthusiastic about their belief that a short time before the coming down of the Messiah there will appear an Imam from the Bani Fatima whose name will be Mohammad, the Mahdi He it is who will be Khalifa and King of the time and as he will belong to Koraish, his real object will be to kill all non Muslims except those who readily recite the Kalima. Jesus (on whom be peace will come down in order to help him in his work; and although Jesus himself (on whom be peace) will be a Mahdi—nay, a greater Mahdi—yet, because it is essential that the Khalifa of the time should be a Koraish, Jesus (on whom be peace) will not be the Khalifa of the time; the Khalifa of the time will be that same Mohammad, the Mahdi. Muslims say that these two together will fill the earth with the blood of man and they will shed more blood than has ever been shed before in the history of the world. No sooner will they appear then they will start this bloody campaign; they will neither preach nor plead, nor show any sign. And they also say that although Jesus (on whom be peace) will be like an adviser or a lieutenant of Imam Mohammad, the Mahdi, and although the reins of power will be in the hands of the Mahdi only, Jesus (on whom be peace) will instigate Hazrat Imam Mohammad, the Mahdi, to massacre the whole world and will advise him to adopt extreme measure, i.e. he will make amends for the humane teaching which he had given to the world before, namely, "not to resist evil," and, being struck on one cheek, "to turn the other cheek also."

(Jesus in India, pp. 9-11)

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Though Christians believe that Jesus (peace be on him) after his arrest through the betrayal of Judas Iscariot, and crucifixion—and resurrection—went to the heavens, yet, from the Holy Bible, it appears that this belief of theirs is altogether wrong. Matthew (chapter 12, verse 40) says that just as Jonah was three days and three nights in the belly of the fish, so the Son of Man shall be three days and three nights in the bowels of the earth. Now it is clear that Jonah did not die in the belly of the fish; the utmost that happend was that he was in a swoon or a fit of fainting. The holy books of God bear witness that Jonah, by the grace of God, remained alive in the belly of the fish, and came out alive; and his people ultimately accepted him. If, then Jesus (on whom be peace) had died in the belly of the "fish", what resemblance could there be between a dead man and the one who was alive, and how could a living one be a compared with one dead? The truth rather is that as Jesus was a true prophet and as he knew that God, Whose beloved he was, would save him from an accursed death, he made a prophecy in the form of a parable, revealed to him by God, in which he hinted that he would not die on the Cross, nor would he give up the ghost on the accurse wood; on the contrary, like the prophet Jonah, he would only pass through a state of swoon. In the parable he had also hinted that he would come out of the bowels of earth and would then join the people and, like Jonah, would be honoured by them. So this prophecy too was fulfilled; for Jesus, coming out of the bowels of the earth, went to his tribes who lived in the eastern coun-

tries, Kashmir and Tibet etc. viz. the ten tribes of the Israelities who, 721 years) before Jesus had been taken prisoner from Smaria by Shalmaneser, King of Assur, and had been taken away by him. Ultimately, these tribes came to India and settled in various parts of this country. And Jesus at all events must have made this journey ; for the divine object underlying his advent was that he should meet the lost Jews who had settled in the different parts of India ; the reason being that these in fact were the lost sheep of Israel who had given up even their ancestral faith in these countries, and most of whom had adopted Buddhism, relapsing gradually into idolatory. Dr. Bernier, on the authority of a number of learned people, states in his Travels that the Kashmiris in reality are Jews who in the time of the dispersal in the days of the King of Assur had migrated to this country.

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In any case it was necessary for Jesus (peace be on him) to find out the whereabouts of these lost sheep, who had, on coming to this country, India become merged into the other people. I shall presently adduce evidence that Jesus (peace be on him) did in fact come to India and then, by stages, travelled to Kashmir, and discovered the lost sheep of Israel among the people who professed the Buddhist faith and that these people ultimately accepted him, just as the people of the prophet Jonah accepted. And this was inevitable, for Jesus had said in so many words that he had been sent to the lost sheep of Israel.

Apart from this, it was necessary that he should escape death on the cross, for it was stated in the Holy Book that whoever was hanged on the wood was accursed. And it is a cruel and an unjust blasphemy to attribute a curse to an eminent person like Jesus the Messiah, for, according to the agreed view of all who know the language, *la'nat*, or curse, has refernce to the state of one's heart. A man would be said to be accursed when his heart, having been estranged from God, becomes really dark ; when, deprived of divine mercy and of divine love ; devoid absolutely of His Knowledge ; blinded like the devil, he becomes filled with the poison of unbelief ; when there remains not a ray of divine love and knowledge in him ; when the bond of loyalty is broken and between him and God there arises hatred and contempt and spite and hostility, so much so that God and he become mutual enemies ; and when God becomes weary of him and he becomes weary of God ; in short ; when he becomes an heir to all the attributes of the Devil—and that is why the Devil himself is called accursed) It is clear that the the significance of the word *Mal'un*, viz. accursed, is so foul that it can never apply to any righteous person who entertains love of God in his heart. Alas ! Christians did not ponder over the significance of a curse when they invented this belief ; else, it were impossible for them to have used such a bad word for a righteous man like Jesus. Can we say that Jesus' heart was ever really estranged from God ; that he had denied God, that he hated him and had become His enemy ? Can we ever think that Jesus had ever felt in his heart that he was estranged from God, that he was an enemy of God, and that he was immersed in the darkness of unbelief and denial ? If, then, Jesus had never been in such a state of mind, that his heart was always full of love and the light of divine Knowledge, is it for you, wise people, to ponder whether we can ever say that, not one, but thousands of curses from God had

descended upon the heart of Jesus with all their evil significances? Never. Then, how can we say that he was, God forbid, accursed? It is a pity that once a man has given utterance to something, when he has taken his stand upon a particular belief, he is not inclined to give up that belief, however much the absurdity thereof be exposed. Desire to attain salvation, if grounded upon true foundations, is a praise worthy thing, but where is the sense in having a desire for salvation which kills truth and which countenances, regarding a holy prophet and a perfect man, the belief that he had as it were passed through a state in which he had been estranged from God, and in which, instead of unity of heart and unity of inclination, there had been produced a strangeness and aloofness, enmity and hatred; and instead of light, darkness had surrounded his heart.

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Let it also be noticed that this not only detracts from the prophethood and apostleship of Jesus (on whom be peace of God) but it is also derogatory to his claim to spiritual eminence, holiness, love and knowledge of God, to which he has repeatedly given expression in the gospels. Just look through the Bible; therein Jesus clearly claims that he is the Light of the world, that he is the Guide, and that he stands in a relation of great love towards God; that he has been honoured by a clean birth, and that he is the loved Son of God. How then, in spite of these pure and holy relations, can a curse, with all its significance, be attributed to Jesus? No, never. Therefore, there is no doubt that Jesus was not crucified, i.e., he did not die on the Cross, for his personality did not deserve the underlying consequence of death on the Cross. And not having been crucified, he was spared the impure implications of a curse, and no doubt it also proves that he did not go to the heavens, for going to the heavens formed part of this whole scheme and was a consequence of the idea of his having been crucified. Therefore, when it is proved that he was neither accursed nor did he go to hell for three days, nor did he suffer death, the other part of the scheme, namely, that he went to the heavens, is proved to be wrong. On this point the Bible has more arguments which I proceed to state below. One of them is the statement of Jesus: "But after I am risen again, I will go before you into Galilee" (Matthew Chapter XXVI, verse 32). This verse clearly shows that Jesus, after he had come out of the tomb, went to Galilee and not to the heavens. And Jesus' words "After I am risen" do not mean his rising up alive after he was dead; rather, as in the eyes of the Jews and the common people he had died on the Cross, he used words beforehand consistent with what they were to think of him in the future, and indeed, the man who was placed on the Cross, in whose hands and feet nails had been driven till he had fainted from pain, had become as good as dead; if such a man was saved from such a calamity and if he recovered his senses it would not be an exaggeration on his part to say that he had come to life again. And there is no doubt, after so much suffering, Jesus' escape from death was a miracle; it was no ordinary event. But to think that he had died is wrong. It is true that in the books of the New Testament words of this kind occur, but this is a mistake of the writers of those books, just as they had committed mistakes in recording several other historical events. Commentators who have made researches into these books admit that the books of the New Testament have two

parts: (1) the spiritual instruction received by the disciples from Jesus (peace be on him) which is the essence of the teachings of the Gospel; (2) historical events—like the genealogy of Jesus: his arrest and his being beaten; the existence in his time of a miraculous pond, etc. These, the writers recorded by themselves; they were not revealed; rather they were set down in accordance with the writers own ideas. In some places there are undue exaggerations, as where it is stated that if all the miracles and works of Jesus were recorded in books, the earth would not be able to accommodate these books. How exaggerated is this statement!

Apart from this, it is not against usages of speech to describe the great calamity which had befallen Jesus as death When a man, having passed through a life and death experience, is ultimately saved from it, the common speech of all peoples expresses the idea by the idiomatic expression —"he was given a new life", and no people to whatever country they may belong would demur at expressing this idea in this way.

After all that has been stated, it should be kept in mind that in the gospel of Bernabas, which must be available in the British Museum, it is stated that Jesus was not crucified, nor did he die on the Cross. Now, we can very well say that though this book is not included in the gospels and has been rejected summarily, yet there is no doubt that it is an ancient book, and it belongs to the period in which the other gospels were written. Is it not open to us to regard this ancient book as a book of history of ancient times and to make use of it as a book of history? Does it not follow from this book that at least at the time when the event of the Cross took place, people were not unanimous as to Jesus' dying on the Cross? Again, apart from this, when in the four gospels themselves there are such metaphors as the one about a dead person, that he is not dead but asleep, it is not beyond reason to suppose that a state of swoon might be described as a state of death. I have already stated that a prophet cannot lie. Jesus compared his three days' stay in the tomb to the three days of Jonah in the whale. This only shows that just as Jonah remained alive for three days in the belly of the whale, so did Jesus remain alive for three days in the tomb. The Jewish tombs of those days were not like the tombs of to day; they were roomy and had an opening on one side, which was covered with a big stone. And, presently, I shall prove on the proper occasion that Jesus' tomb which has been recently discovered in Srinagar in Kashmir is of the same type as the one in which Jesus was placed in a state of swoon.

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In short, the verse I have just quoted shows that Jesus after coming out of the tomb went to Galilee. And the gospel of St. Mark says that after coming out of the tomb he was seen going on the road to Galilee, and ultimately he met the eleven disciples when they were at their meals; he showed them his hands and feet which were wounded and they thought that he was perhaps a spirit. Then he said to them:

"Behold my hands and my feet, that it is myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have."
(Luke 24: 39)

"He took from them boiled fish and a piece of honeycomb and ate them in their presence."
(Luke 24: 42, 43)

These verses show that it is certain that Jesus never went to the heavens; rather, coming out of the tomb, he went to Galilee:—like ordinary men, in the usual clothes, with a human body. If he had been resurrected after death, how was it that this body of spirit could still have borne the wounds inflicted upon him on the Cross? What need had he to eat? And if he required food then, he must be in need of food even now.

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Readers should not be under any misconceptions: the Cross of the Jews was not like the hangman's noose of to-day from which deliverence alive is nearly impossible, for the Cross of those days had no rope to be put round the neck of the victim, nor was he subjected to a fall from a wooden plank and allowed to keep hanging; rather, he was just put on the Cross, and his hands and feet were nailed to it; and it was quite possible that if, after crucifying a person and driving nails into him, it was decided—in a day or two—to forgive that person and save his life, he was taken down alive before the bones had been broken, the punishment already undergone being deemed sufficient for him. And if it was decided to kill him, he was kept on the Cross at least for three days; water or bread was not allowed to come near him, and he was left in this condition in the sun for three or more days, when his bones were broken and ultimately as a result of this torture he died. But the grace of the Almighty God rescued Jesus from this torture which would have ended his life. Reading the gospel with care will show that Jesus (on whom be peace) did not remain on the Cross for three days; he did not have to suffer hunger or thirst for three days; nor were his bones broken. On the other hand, he remained on the Cross only for two hours, and the grace and mercy of God managed to bring about the crucifixion in the latter part of the day, which was a Friday, only a little time before sunset, the next day being the Sabbath, the feast Fasah of the Jews. And according to Jewish custom it was unlawful and a punishable crime to let anyone remain on the Cross on the Sabbath day, or the night previous to it; and Jews, like Muslims, observed the lunar calendar, the night being regarded as beginning the day. So, on the one hand, there was this circumstance which arose out of earthly causes, and, on the other, Almighty God brought into existence heavenly circumstances, namely, that when it was the sixth hour, there was a severe dust-storm which darkened the earth for three hours (Mark 15 : 33). This sixth hour was after twelve o'clock, i.e., close to the evening. Now, the Jews were anxious in this utter darkness, lest the night of the Sabbath should overtake them, and lest, having violated the sanctity of the Sabbath, they should deserve to be punished. Therefore, in all haste they took Jesus and the two thieves off their Crosses. And, in addition to all this, there was another heavenly cause, namely, that when Pilate presided at his court, his wife sent word to him not to have anything to do with that righteous person (i.e., not to attempt to punish him with death), for, she said, she had had a dream that night, which had troubled her very much. (Math. 2 : 19). So, this angel, whom the wife of Pilate saw in her dream,—would assure us and all fairminded people, with certainty, that God had never intended that Jesus should die on the Cross. From the day of the creation of this world, never has it occurred that God should suggest to a person in a dream that a particular thing should happen in a certain way, and still that thing

fail to happen. For example, the gospel of Matthew says that an angel of the Lord came to Joseph in a dream and said, "Arise and take the young child and the mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him", Matthew 2 : 13). Now, can anyone say that Jesus could be killed in Egypt ? Similarly the dream which the wife of Pilate dreamt was a part of God's design, and it could never be that this design should fail in its object ; and just as the possibility of Jesus being put to death during the Egyptian journey was against a specific promise of God, so here, it is unthinkable that the angel of Almighty God should appear to the wife of Pilate and should direct her to say that if Jesus died on the Cross it would not be happy thing for her, and yet the angel's appearance should go in vain, and that Jesus should be allowed to suffer death on the Cross. Is there any example of this in the world ? None. The pure conscience of all good men, when informed of the dream of Pilate's wife, will no doubt testify that it was a fact that the purpose of that dream was to lay the foundations for the rescue of Jesus. It is of course open to everybody to deny an out-and-out truth, out of prejudice born of one's creed ; he may refuse to accept it, but fairness would oblige us to believe that the dream of Pilate's wife is a piece of weighty evidence in support of Jesus' escape from the Cross. And the first in rank among the gospels, i.e Matthew, has recorded his evidence. Although, therefore, the powerful evidence which I shall set out in this book invalidates the divinity of Jesus and the doctrine of Atonement, yet honesty and love of fairness require us not to be partial to a communal or customary creed in a question of truth. From the day of the creation of man up till to day the limited intellect of man has invested a thousand things with Divinity and Godhead, so much so that even cats and snakes have been worshipped ; nevertheless wise people, through heaven's help, have continued to be saved from the evil of such polytheistic beliefs.

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And among the testimonies of the Bible in support of Jesus escape from death on the Cross is his journey to a far-off place, on which he started after coming out of the tomb. On the morning of Sunday he first met Mary Magdalene, who at once informed the disciples that Jesus was alive, but they did not believe it. Then he was seen by two of the disciples when they were going out to the countryside ; and last he appeared to the eleven when they were at their meals and censured them for their callousness and lack of faith, (Matthew 16 : 9-14) and when the disciples of Jesus were going towards the habitation called Emmaus which was a distance of $3\frac{3}{4}$ miles from Jerusalem, Jesus met them ; and when they were near that habitation, Jesus went forward to part company with them but they did not allow him to go, saying that that night they would be together. He then dined with them, and all of them, along with Jesus, spent the night at village named Emmaus. (Luke 24 : 13 31) Now, to say that Jesus did all this with a spiritual body (which is supposed to be the nature of the body after death), which only the physical body was capable of doing,—as, for example, eating and drinking, and sleeping, and making a long journey to Galilee which was at a distance of seventy miles from Jerusalem, is saying something impossible and quite against reason. And, inspite of the fact that on account of individual bias the account

of the gospels have differed, the texts as they are, nevertheless, clearly show that Jesus met his disciples in the ordinary mortal human body, and made a long journey on foot to Galilee; showed his wounds to the disciples, dined with them at night, and slept in their company. Presently, I shall prove that he used an ointment for his wounds.

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Now, here one has to consider whether, after acquiring an eternal spiritual body, i.e., after gaining that immortal body which entitled him, having been freed from the necessity of eating and drinking, to sit on the right hand of God and to be free of all wounds, and pain, and infirmites it still suffered from one defect, although it had the glory of the Eternal and Ever Existing God;—the defect, namely, that his body had on it fresh wounds of the Cross and the nails, which were bleeding and were very painful and for which an ointment had been prepared, and even after acquiring a glorious and an immortal body, eternally sound, faultless, perfect, and unchangeable, that same body continued to suffer from defects of many kinds: Jesus himself showed to his disciples the flesh and bones of his body, and again, not only this, but there were also the pangs of hunger and thirst—necessities of the mortal body, otherwise, where was the need for him during the journey to Galilee to do such useless things as eating and drinking water, resting, and sleeping. Undoubtedly, hunger and thirst, in this world, are painful for the mortal body, which may even prove fatal if they become extreme. So there is no doubt that Jesus did not die on the Cross, nor did he acquire a new spiritual body: rather, he was in a state of death-like swoon. And, through the grace of God, it so happened that the tomb in which he was placed was not like the tombs of this country; it was an airy apartment. And in those days the custom of the Jews was to make the tomb airy like a commodious house, leaving an opening in it. Such tombs were kept ready; and as the occasion required, dead bodies were interred in them. The gospels bear clear testimony to this: Luke says, "Now upon the first day of the week very early in the morning (i.e, when it was still dark) they (i.e., the women) came unto the sepulchre bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre (just consider this!) and they entered in and found not the body of the Lord Jesus. (Luke 24: 1-3). Now consider for a moment the words, "They entered in." It is evident that a man can only enter a tomb which is like a room and has an opening. The tomb of Jesus (peace be on him) which has recently been discovered in Srinagar, in Kashmir, has an opening like this tomb. This is a delicate point which when pondered over will lead investigators in this field to a great and important conclusion.

And among the testimonies of the gospels are the words of Pilate, recorded by St. Mark: "And now when the event was come, because it was the preparation, that is the day before the Sabbath, Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead." (Mark 15: 42-44). This would show that at the time of the crucifixion itself a doubt had been raised whether Jesus had in fact died and the doubt emanated from no less a person than one who knew from experience how long it took a person to die on the Cross.

And among the testimonies of the gospels is the verse. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and broke the legs of the first, and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already they broke not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water (St. John 19:31-3) These verses clearly show that in order to put an end to the life of a crucified person it was the practice in those days to keep him on the Cross for several days, and then to break his legs, but the legs of Jesus were purposely not broken, and he was taken down alive from the Cross, like the two thieves. That was the reason why there came out blood when his side was pierced. The blood however, congeals after death. And, here, it appears also that all this was the result of a plan. Pilate was a God-fearing and a good hearted man ; he could not openly show favour for fear of the Caesar ; for the Jews had declared Jesus a rebel. All the same, Pilate was lucky to have seen Jesus but the Caesar was not so fortunate; the former not only saw Jesus but also showed him a great favour—he did not desire that Jesus should suffer crucifixion. The gospels point out clearly that Pilate had several times resolved to let Jesus go, but the Jews said that if he would let him go he would be disloyal to the Caesar ; they also said that Jesus was a rebel who wished to be king. (St. John 19 : 12). And the dream which Pilat's wife had further prompted the freeing of Jesus; otherwise, Pilate and his wife themselves would have been exposed to disaster. But, as the Jews were a mischievous people, ready even secretly to inform the Caesar of Pilate's action, Pilate made use of a devise to rescue Jesus : firstly, he fixed Friday for the crucifixion, only a few hours before sunset, and the night of the Great Sabbath was about to fall. And Pilate knew very well that the Jews, in accordance with the commandments of their law, could keep Jesus on the Cross only till the evening, and after that it was unlawful to keep anybody on the Cross. Accordingly, it all happened in this very manner ; and Jesus was taken down from he Cross before it was evening And it is improbable that the thieves who were crucified at the same time as Jesus should have remained alive, but that Jesus should have died within two hours. It was an excuse made up to save Jesus from the process of leg breaking. The fact that both the thieves were taken down alive from the Cross is sufficient evidence for an intelligent man ; and taking down the victims alive from the Cross was the usual custom ; they died only when their bones were broken, or when they were allowed to remain on the Cross without food or drink for some days. But Jesus had none of these experiences—he neither remained for any number of days on the Cross, nor were his bones broken ; and by making it appear that Jesus had died the Jews were made to forget the whole matter. The thieves, however, were killed immediately—their bones were broken. It would have been different if it had been said in regard to one of the thieves also that he was dead and that there was no need to break his bones. And a man named Joseph—an honoured friend of Pilate and a notable person in the locality and a secret disciple of Jesus—presented himself at the right time. I suspect that he too was called at Pilate's sugges-

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tion. And Jesus having been taken for dead, his body was made over to him, for he was a big man with whom the Jews could have no quarrel. Arriving at the scene he carried away Jesus if he were a corpse. Actually he was in a state of swoon. And there was a spacious house near by, built according to the custom of the time like a tomb, with an opening in it, and situated at a place with which the Jews had nothing to do. Jesus was placed in this house at the suggestion of Pilate.

And among the testimonies which show that Jesus (peace be on him) was saved from the Cross is the one narrated in Matthew, Chap. 26 verses 36 to 46, which relate that after getting information, through revelation, of his impending arrest, Jesus prayed to God all night on his face, and in tears, and such prayer offered with such humility, and for which Jesus had ample time, could not go unaccepted; for the cry of an elect of God, addressed at a time of distress, is never turned down. How was it then, that the prayer of Jesus which he had addressed all night with a painful heart and in a state of distress was rejected? Jesus had said: The Father who is heaven listens to me. Therefore, when his prayer addressed in such a state of distress was not heard, how can it be said that God heard prayers? And the gospels also show that Jesus (peace be on him) was certain at heart that his prayer had been accepted; he had great confidence in that prayer. That is why when he was arrested and put on the Cross, and when he found the circumstances not according to his expectations, he involuntarily cried "Eli, Eli lama sabachthani", meaning, "My God, my God why hast Thou forsaken me?", i.e. he did not expect that it would come to this—that he would die on the Cross. He believed that his prayer would be heard. So, both these references of the gospel show that Jesus firmly believed that his prayer would be heard and accepted, that his tearful supplications addressed throughout the night would not be wasted, whereas he had himself taught his disciples, on divine authrity: "When you pray, the prayer will be accepted". Further, he had also narrated the parable of the judge who feared neither man nor God. And the purpose of this parable was that the disciples should realise that God undoubtedly answered prayers. And although Jesus knew from God that there was a great affliction in store for him, yet, like all righteous persons, he prayed to God, believing that there was nothing impossible for God and that God determined whether any events would happen or not. Therefore the rejection of Jesus' own prayer would have shaken the faith of the disciples. Was it possible to place before the disciples an example destructive of their faith? If they had seen with their own eyes that the prayer of a great prophet like Jesus, addressed all night with burning passion, was not accepted the unfortunate example would have been very trying for their faith. Therefore, the Merciful God could not but have accepted this prayer. It is certain the prayer prayed at Gethsemane was accepted. (Jesus in India, pp. 21 37)

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Muslims and Christians—with some difference—believe that 'the Messiah son of Mary was raised to heaven with his physical body and so, at some future time, he will descend again from heaven!'

This belief is not true, the descent envisaged in this belief is not the literal descent of the selfsame Messiah

son of Mary. Descent is a metaphorical description of the coming of a likeness of the Messiah, which description, according to divine communication and revelations, applies to this humble one. Now I know that as soon as this view of mine becomes known, a view in which I have been confirmed by clear revelations—it will be denounced by many writers and common people will protest against it in an uproar of surprise and rejection.

Now, according to the Bible and our books of traditions and history, two prophets are said to have risen to heaven with their physical bodies : they are Yohanna (also called Elijah or Ilyas) and the Messiah son of Mary (also called Isa and Yas'u).

According to some books of the Old and New Testament, both were raised to heaven, and both will descend from heaven at some future time and people will see them descend from above.

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In more or less the same language the traditions of the Holy Prophet deal with this very subject. Of Yohanna (or Elijah of the Bible) it is said clearly in the New Testament that his descent from heaven has taken place in the birth of Yahya son of Zachariah. The Messiah son of Mary says clearly 'Yohanna that was to come is him. Accept him if you will.' (Matthew : 11 :14) Then the point about going to heaven and descending back from it—at least in the case of one prophet *i.e.*, Yohanna—finds itself settled in the judgement of one, himself a prophet. The meaning of the second coming *descent* is made clear. Christians according to the New Testament, believe that Yohanna was to descend from heaven made his *descent* in the time of Jesus. He did so by taking birth in the house of Zachariah. His name was Yahya and he proved to be the second coming of Yohanna by his similarity in character to Yohanna. Jews, not agreeing, still await his coming from heaven They think he will descend on the minarets of Jerusalem and from there the Jews will bring him down by raisiug a ladder up to him. If you put before the Jews the interpretation of Jesus, they dismiss it as a heresy and condemn both Jesus and Yahya (John of the New Testament). The hidden meaning of *descent from heaven*, is brought out by Jesus. We have Jesus' clear explanation of how the descent of Yohanna was to take place. Yet Jesus' own *descent* is said to be different. *His* descent, it is said with great gusto, will take place with fanfare. Dressed in the most expensive regal robes,

> (It is not said what material these robes will be made of, wool or silk ? and churiya, gulbadan, atlas or, kimkhwab, zarbaft or zari or lahi ? or ordinary cotton, like nainsukh or tanzeb, or ing chikan, gulshan or muslin, jali or khasa, dorya or charkhana ? Nothing is said of who will have done the weaving, the tailoring ? Information on these points—in Christian or Muslim sources—does not exist !

he will descend—literally—from heaven accompanied by angels. However the two traditions—Christian and Muslim—do not agree on the place of descent. Is it to be Holy Mecca ? or a Church in London or a state church in Moscow ?

If Christians are not misled by traditional accounts, they will at least understand better than Muslims that *descent* of the Messiah should take place exactly as the Messiah himself explained. How can the same kind of thing mean quite different things ? It certainly is a point for all serious

minded persons to consider : If the interpreta ion which Jesus put upon *descent from heaven* in the case of Yohanna (John the Baptist) is correct, why cannot the same interpretation be put upon the *descent of Jesus* ? The two are so similar. A prophet has disclosed the secret of it. The law of nature also points to this. Why give up this straight and simple path and invent a path more crooked and more complex. Such a thing cannot be allowed. Will intelligent believers knowing Jesus' own teaching accept any other meaning of descent ?

Christians, only ten years ago from today published statements in English Newspapers that the Messiah was due to *descend* in less than three years. Now that God has indicated who the descending Messiah is, it becomes Christians to be the first to accept. Or, else they will be declaring false their own prophecy.

Curistians also believe that the Messiah when he was raised to heaven entered paradise. In Luke (23 : 43) we read of Jesus saying to one of the malefactors, 'Today shalt thou be with me in paradise ' Christians have an established belief that one who enters paradise once will not be turned out of it howsoever low he may be. Muslims have the same belief. Says the Holy Quran :

و ما هم منها بمخرجين

Nor shall they ever be driven away from there. (15 : 49).

Those who enter paradise, that is, will stay there for ever. True, we have no reference in the Holy Quran on Jesus entry into paradise. But we have reference to his death in three places.

فلما توفيتنى كنت انت الرقيب عليهم

But since Thou didst cause me to die, Thou hast been the watcher over them.' (5 : 118) ;

و ان من اهل الكتب الا ليؤمنن به قبل موته

And there is none among the People of th Book but will continue to believe in it before his death : ' (4 : 160)

اذ قال الله يعيسى انى متوفيك ورافعك الى

When Allah said, O Jesus, I will cause thee to die.' (3 : 56).

Death of holy men and their subsequent entry into paradise may be taken for granted. According to the following verses, holy men enter paradise without let or hindrance.

قيل ادخل الجنة

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It was said, 'Enter Paradise.' (36 : 27)

و ادخلى جنتى

'Enter thou My Paradise' (89 : 31)

For all Musalmans and Christians, therefore, it is important to consider whether it is possible for a holy man like Jesus to enter paradise and then to be turned out of it ? Would not this be contrary to the divine promise clearly and repeatedly laid down in the holy books that those who once enter paradise will not be taken out of it ? If such a clear and important promise may go unfulfilled what can we say of other divine promises ? By entertaining such a belief, remember, you will not only involve Jesus in a difficult position, but will be guilty of great disrespect to God also. The point is worth serious consideration. By holding on to a difficult belief which can be disposed off as a metaphor, you have to renounce firm religious truths. It is indeed such a false belief as would land you in a labyrinth of difficulties, and invite only the ridicule of your opponents. Have I not mentioned before that unbelievers of Mecca demanded something similar from our Holy Prophet—the Khatamal Anbiya—on whom be peace ? They asked 'Why not go up to heaven, then come down while we look on ? The reply they received was :

قل سبحان ربى

Say Glory be to my Lord ! (17 : 94)

That is, it is against the Wisdom and Dignity of God to show such naked miracles in this world of trials and take away all meaning out of believing in the Unseen.

Therefore, I say firmly that a thing which is not possible for the Holy Prophet—the Best of Prophets (peace and blessings of God be on him) and is considered contrary to the Law of God how can it be so for the Messiah ! It would be so derogatory to the Holy Prophet to think that what is impossible for him to attain is possible for the Messiah. Can a true Muslman think such a thought ? Which is so disrespectful and for which there is no basis in our books ? Misunderstanding of Hadith has led to this mistaken belief. Once formed it has been elaborated into fantastic detail and made into an established and att active belief. Fundamental pointers to its true meaning have been ignored. For instance, the clearest and most meaningful Hadith on the subject is the one recorded by Imam Muhammad Ismail Bukhari (mercy of God on him) in his *Sahih*—the Bukhari Book of Traditions. It is on the authority of Abu Huraira (God be pleased with him), and it is this :

كيف انتم اذ نزل ابن مريم فيكم وامامكم منكم

'How will it be for you when the son of Mary will descend amongst you, your leader, from amongst you'?

What does it mean ? Son of Mary will descend amongst you, true. But who is this son of Mary? A leader, an Imam, of yours, born amongst you. The Hadith promises the second the second coming of the son of Mary but makes it clear at once that the 'son of Mary' will not be the son of Mary of history and descend from heaven. The name is used metaphorically. The 'son of Mary, will be some one from amongst you, belonging to you as a people, your leader, with the character of the son of Mary.

Those who stick to the established belief explain this by assuming further that the selfsame Jesus on his descent from heaven will resign his station as prophet, repudiate the Injil, and join the Umma—the Fold of Muhammad, practise the teachings of the Holy Quran, observe the five daily prayers and be called a Musalman ! Why this dismissal from rank, we are not told. However, it is an important admission by our Musalman brethren that the son of Mary on his second coming will be a Musalman, of the Umma of Muhammad having no concern with his earlier status as prophet. The whole difficulty has arisen because our brethern start by treating a metaphor as literal truth. But for this, they would not have had to dismiss a prophet from his prophethood. Could they but accept the simple, straight meaning of the sacred words used by the Holy Prophet (on whom be peace) ! This very meaning was put by Jesus on the second coming of Prophet Yohanna. Accept this meaning and all difficulties disappear at once. No need to drive out of paradise the soul of Jesus ! No need to dismiss this holy prophet from prophethood ! No need to incur implied disrespect to the Holy Prophet ! And no need to treat the ordinances of the Holy Quran as abrogated !

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As a last resort, our brethren may point to signs mentioned in true traditions, as signs of the Messiah. How will those signs be explained ? It is written that the Messiah will break the Cross, stop the *Jizyah* and kill the swine. Also, that the time will be such that Muslmans will have acquired the evil ways of Jews and Christians. But the meaning of these

signs is clear. Breaking the Cross is—not by war but by spiritual means —to disprove the Creed of the Cross. Suspending the Jizyah points to the fact that the levy will no longer be required. Human hearts will be swayed not so much by war or violance as by argument and persuasion. Accessions to Islam—and in large numbers—will come through the intrinsic beauty and attraction of Islam. With free accessions the Jizyah will become obsolete. But, remember, all this will not (or was not to) happen at once. The foundation will be laid and the ball set rolling. And the swine? They are but people with a swinish character. All such people will become subjugated on that day. And by argument alone. The swor of argument will kill. Not the physical sword which used by a prophet for killing swine in any case seems ridiculous

My dear people, there are all metaphors. With God-given understanding you can understand and even enjoy getting at the true meaning of these signs. The metaphors are beautiful, full of meaning. To take them literally is to destroy, to turn a beauty into a monster.

Good communication depends entirely on beautiful metaphors. No wonder, in divine speech—the most powerful of all speeches—metaphors abound much more than in any other speech. Will you take in their crude literally these holy metaphors whereever they occur? Will you ruin the beauty of the Holy Text thus? If you do this, you will not miss the true meaning only. You will also destroy the peculiar power of the Holy Text, the power to speak and communicate. If you must interpret and explain the Holy Text to others, you must also see that w h a t you say is commensurate with the power and Purpose of the Divine Source whence it comes. Only thus will you have interpreted the Holy Text well and in a beautiful manner. To interpret a Holy Text literally, to employ low and course language for this purpose, is to bring the Holy Text into disrepute. Remember, the Holy Text is r e p l a t e with holy meaning, expressed in the most beautiful and elegant of words and images. Why must we choose the coarser, the less refined meaning? Why not the more refined, the more sophisticated, the more worthy?

And what has happend to our Ulema? They draw back so unreasoningly from the philosophical refinements of divine speech? Those who devote their time and energy to a study of these things, will agree with us and appreciate this point of ours. They will find in it a new truth which they will explain joyfully to others. They will be contributing to the spiritual education of the people. But those who look at these things on the surface, will only raise difficulties and raise hue and cry. Little will they accomplish in service to the cause of Islam.

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The point I now wish to turn to is that our guide and chief and patron, the Khatim Al-Mursalin, gave another important sign with which to distinguish between the first and the second Messiah: Not merely did he say that the second Messiah will be of Musalman parents, practising the sharia of Islam, observing the prayers and fasts and other practices prescribed for Musalmans, their leader from among them, not a bearer of a new creed, nor claimant to a new prophethood. Not merely these signs, but also another sign did the Holy Prophet assign to him. This is the sign that the two Messiahs will be distinguished by a difference of physiognomy, difference in physical features. The appearance of First Messiah as observed by the Holy Prophet (on whom be peace) during the

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Islam, the only remedy for all Human Ills

"Islam is the only remedy for all human ills", declared Hazrat Hafiz Nasir Ahmad, Khalifatul Masih III, the present Supreme Head of the Ahmadiyya Movement in Islam. He was addressing a press conference while on a visit of Ahmadiyya communities in the U S A. The conference largely attended by representatives of press, Television, Radio and News Agencies was held in the spacious drawing room of the Woldrof Astoria Tower, New York on August 5, 1976, at 10 A.M.

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Referring to the sad plight of humanity, the Khalifatul Masih said that it was beset with numerous problems defying solution. Moral turpitude was rampant and its very survival was now in jeopardy.

Analysing its causes he said that it was due to straying away from the paths of God. Humanity had severed its connection with Him and placed its reliance solely on human reason. By doing so it had deprived itself from the benefit of Divine enlightenment and reason alone had singularly failed to resolve its problems. So humanity was now at its wits end as to how it should overcome its difficulties.

Continuing he said that the remedy for all these ills lay in turning again to God Almighty and re-establishing close ties with Him. He said that Islam was the only religion which enabled a man to do so and solve his plaguing problems. So mankind, for its survival, must ultimately join Islam and mould its conduct according to its teachings, he emphasized.

On being asked by a press representative as to the object of his visit of the U.S.A., Hazrat Khalifatul Masih identified it with the object assigned to every Muslim by the Holy Quran. The Holy Book says, "You are the best people raised for the good of mankind, you enjoin what is good and forbid what is evil and believe in Allah." (3:111)

Hazrat Khalifatul Masih said that he had come to the U.S.A, to call its people to Islam, to tell them that it is good for them and to warn them against evil. He chose for the illustration of his point the case of human reason. He said that it was of course a great blessing, but to make it the supreme judge in everything was not good. It had its failngs and unless it was supplemented by Divine guidance it was unsafe to rely upon it. He said humanity had come to a great loss by following human reason alone. It had drifted away from the real object of life, i.e., God realisation. The 'Idol" of 'Reason' had not led it to the paradise of its dreams. Rather it had produced conflict and chaos and brought it close to its destruction.

Elucidating the point further, he said that conclusions based on reason alone were sometime widely divergent. A group of intellectuals would say one thing and another reject it outright. The case of the medicinal value of calcium was worth consideration in this context. British experts held that it was harmful for old people and a danger to their health. But American experts said just the opposite. They asserted that its intake in old age was very good for bones and immunized the body against ailments. A layman would be at a loss to make out what to do.

He continued, if reason was so helpless in deciding such an ordinary problem, how would it be taken

as the sole guide in solving humanity's fundamental problems in its economic, political and morals spheres of activity.

In view of this, he emphasized that the salvation of humanity lay in turning to God again and in seeking guidance from Him. God had given the required guidance in the shape of the Holy Quran. Islam was the religion which could save mankind, and that was what he had come to tell to the Americans, he added.

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Another reporter asked him to explain the difference between Ahmadi Muslims and the rest of them, particularly to delineate the line which separated them. Hazrat Khalifatul Masih replied that Ahmadi Muslims had recognised that the Mahdi, who was to come had already come, while the rest of the Muslims were still awaiting his advent. In Bible as well as in some other scriptures, it had been prophesied that in the later days, God would raise the Mahdi, for salvation of mankind. The Holy Prophet (peace and blessings of God be on him) had also given this glad tidings to his *ummat*. He had prophesied that Mahdi will come and make Islam win the whole humanity for it.

So Ahmadi Muslims believed the Promised Mahdi had come in the person of Hazrat Mirza Ghulam Ahmad, the Founder of our Movement. So they had yielded belief in him. But other Muslims did not, that was the difference, he said.

Taking the subject of Islam's final victory, Hazrat Khalifatul Masih explained that it must come about as it contained the where withall for winning all mankind. It had full provision for the development of human potentials, while other religions and philosophies had it not.

He continued, God Almighty had endowed man with four kinds of faculties, e.g., physical, mental, moral and spiritual. Islam recognised the right of every man to be given full means for their development. Anything which deprived him of this right was anathema in it and sheer exploitation. Islam enjoined upon its followers to work unitedly for realising this object.

The revolution which had so far come into shape had failed to develop all these faculties. Some of them had stressed one aspect, some another, but none of them had covered the whole ground. Capitalism, for instance, emphaised the physical aspect. It made only for material benefit, when the capitalists refused to share their gains with the have-nots, another revolution burst up. Communism was a step forward in human advancement. Besides development of physical faculties it made provision for the advancement of mental potential. But it had no room for the nourishment of moral and spiritual aptitudes. Rather it curbed them ruthlessly. So the third revolution came about in the shape of Chinese Socialism. It envisaged the moral development of man also. But it failed to recognise his spiritual urges and so could not claim his full allegiance. Moreover, it was still in its infancy and nobody could say whether it would survive its teaching troubles.

Continuing, Hazrat Khalifatul Masih said that the forth revolution has also taken its start. Its foundation had been laid by the Promised Messiah and Mahdi. It was the true Islam in its prestine purity. Its object was to join man with God Almighty again and to provide for his full development.

Hazrat Khalifatul Masih acknowledged that this revolution was still

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A Brief Account of Ahmadiyya

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BELIEFS

Ahmadiyya Movement, it must be well understood is not a new religion. It is Islam simple and pure. We believe in one God and in all the Prophets who have been raised by God and in all the countries and in all the ages. We believe the Holy Prophet Mohammad, peace and blessings of God be upon him, to be the best of all prophets and the last among the law-bearing prophets. No prophet can appear after him except he who derives everything from him (the Holy Prophet). The Holy Quran is our Sacred Book which we believe is not to be abrogated by any other Book at all. Our daily prayers, Haj and terms of Zakat are exactly the same as those of the other Muslims.

We believe that the Reformer of the latter days who had been promised in almost all the religions has appeared in the person of Hazrat Ahmad, the Founder of the Ahmadiyya Movement.

We believe that Jesus Christ was not the son of God, he was only a human being but a chosen one of God and a Prophet. That Jesus did not die on the Cross. He was taken down alive but in a state of swoon. The question of Resurrection, therefore, does not arise. He was not taken to the skies as is generally believed by the Christians and the Muslims alike. Having come out of the sepulchre he stayed with his disciples for some days to get his wounds healed and then he travelled to India where he settled in Kashmir. There he lived up to the ripe age of 120 years. His tomb is still to be found there. It is known as the tomb of Nabi Sahib or the tomb of Yuz Asaf.

The prophecy made by Jesus Christ that he would come back was not to be fulfilled in his own person. It was another person who was to appear in his spirit and power.

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tender like a freshly sprouted bud. The world was totally unmindful of it. But it must come to fruition as it was a decree of God Almighty. When in due time it reached to its apogee all mankind including Americans would embrace Islam. Man would then develop his personality in full and exploitation would end.

Further questioned as to when this revolution will culminate, Hazrat Khalifatul Masih replied, "Sooner than the one started by Jesus did".

(Adapted from reports published in the Urdu Daily Alfazl, Rabwah. Ed.)

Status of Women in Islam

THE advent of the Holy Prophet brought in a startling and epoch making change in the status of women. The reforms instituted by him effected a vast improvement in their condition and he enforced as one of the essential teachings of his creed.

To start with, there is a famous saying of the Holy Prophet that 'Paradise lies at the feet of the mother'. What better way can there be to emphasise obedience to one's mother. He secured to women rights which they had not possessed before. He prohibited the custom of conditional marriages and restrained polygamy by limiting the maximum number of wives to four.

People in the West regard polygamy as a means of licentiousness. They forget that the great patriarchs of the Hebrew race, who are regarded by the followers of all semetic creeds as examplars of moral grandeur practised polygamy.

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Polygamy in certain circumstaces, is in fact, essential to meet the needs of society. Where, for instances the wife becomes an invalid or is issueless, or when the number of women in a social group far exceeds that of men, it is polygamy alone which affords the right remedy.

If polygamy is not sanctioned in such circumstances moral corruption is apt to set in as has actually occurred in many parts of Europe and America where the evil institution of keeping 'mistresses' has become common.

Islam was the first religion which conferred upon women the rights of inheritance. The Holy Quran makes daughters along with sons heirs to the property left by their parents. In the same way a mother is made an heir to her sons or daughter's property and a wife is made an heir to her husband's property."

Thls is in striking contrast to the rights given to women by Hindu, Jewish, or any other law. These rights were given to women in the 7th century, some of which they got by special legislation centuries after in the advanced countries of the West. It will be interesting to note that it was in 1182 that a married woman was given the right of ownership over her property in England, and even to day in many respects the legal right, enjoyed by women in the West, are not on par with the rights conferred by Islam several huudred years ago.

It was a common practice in Arabia to beat women for every little fault. The Holy Prophet taught that 'women were, equally with men, the creatures of God, and were not slaves of men, and so should not be beaten.' The Holy Prophet in a prayerful mood said:

"Oh God! I Warn all people from the sin of depriving the rights of two weak creatures (1) Orphans and children, and Women."

He persistently advised his followers to treat women kindly. To most of them who had regarded women as helpmates this teaching came as a great shock, and they found it difficult to accommodate themselves to the standard which the Holy Prophet was anxious to set up and maintain.

In Bukhari it is related by Hazrat Umar:

"My wife occasionally sought to intervene in my affairs with her counsel, and I would rebuke her in saying that the Arabs had never permitted their women to intervene in their affairs. She would retort: That is all past. The Holy Prophet lets his wives

counsel him in his affairs, and he does not stop them.

"He was so careful concerning the sentiments of women that on one occasion when he was leading the prayers, he heard the cry of a child and concluded the service quickly, explaining thereafter that as he had heard the cry of the chlld he imagined that the child's mother would be distressed at its cry, and he had, therefore concluded the service quickly, so that the mother could go to the child and look after it.

"When during any of his journeys women were also among the party, he always gave directions that the caravan should move slowly and by easy stages". So solicitious was he of the welfare of women that in his famous last sermon which he gave at Mecca in the 9th year of *Hijra*, he said :

"O Men, you have some rights against your wives, but your wives also have some rights against you. Your right against them is that they should live chaste lives, and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you have the right to punish them You can punish them after due inquiry has been made by a competent authority, and your right to punish them has been established. Even so, punishment in such a case must not be very severe. But if your wives do no such things, and their behaviour is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter, according to your own standard of living. Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is week and cannot protect her own rights. When you married, God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands."

It is a well known fact that women used to accompany men during the wars in the time of the Holy Prophet. In Bukhari Hazrat Rabiah says:

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We women, used to accompany the Holy Prophet in the battle. We used to supply water to the soldiers, and we used to attend the wounded and used to take them and the martyrs to Medina".

From this and other illustrations it is clear that women, from even the early days of Islam, used to attend and help the wounded. Thus they were the fore-runner of the nursing system which Florence Nightingale started late in the 19th century.

It is a misconception among the people in the West that women are precluded under Islam from going out and doing work outside the precinets of their homes. Nothing is farther from truth. Hazrat Muslih Mauood (2nd Caliph of Ahmadiyya Movement) writes in Misbah, (a monthly magazine) dated 1st April 1928, as follows.

"It is absolutely clear from the Holy Quran that women have been permitted to go out. If it had not so then their would have been no need for the order of *Ghadd-e-basar* (to keep eyes downcast). History shows that in the time of the Holy Prophet his own wives and daughters used to go out. Women used to accompany men in battle, and work in the field. They used to go out for shopping. It is also proved that they used to go out a great deal to teach and learn. It would be contrary to human nature that man, who is of the stronger sex should

require open air, but the woman who belongs to the weaker sex should be deprived of open air. Keeping in view the rules about *Purdah* women can take part in all activities. She can take lessons from men, attend lectures, give lectures, and when necessary can give her opinion and participate in discussions".

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In the early centuries of Islam, women continued to occupy as exalted a position as in modern society.

Zubaida, the wife of Harun Rashid, played a conspicuous part in the history of the age, and by her accomplishments, she left an honoured name to posterity. Sakina, the daughter of Hazrat Hussain and the granddaughter of Hazrat Ali, has been described by a French writer Perron as, "La dame des dames de sib temps, la plus brilliante de qualities (the most accomplished, the most brilliant and most virtuous women of her time). The ladies of the Holy Prophet's family were noted for their learning, their virtues and strength of character. Buran, the wife Caliph Mamun, Ummul Fazal, Mamun's sister were all famous for their scholarship. In the fifth century of the Hijra, Sheikha Shuda, designated Fakhrun Nissa, lectured publicly at the Cathedral Mosque of Baghdad to large audiences on literature, rhetoric and poetry, and occupied a position of equality with the most distinguished Ulema. Zatul Hemma, "the lion heart" the heroine ot many battes, fought side by side with the bravest knights. The name of Razia Sultana, Nur Jehan and Chand Bibi are familiar examples of the distinguished women rulers in the era of the Muslim rule in India.

(Abridged from "The Review of Religions, March, 1958)

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night of *Miraj* (Spiritual Ascension) is thus described (in the Bukhari Collection of Traditions page 489): of medium height, pink-complexioned, curled hair, broad-chested. In the same collection of Traditions we have the physical appearance of the Second Messiah described thus: Of wheaty complexion, uncurled hair reaching the ear-lobes. Are not these descriptions by the Holy Prophet (on whom be peace) sufficiently different? So that we could say that the two Messiahs are two different persons? Each is called 'son of Mary', which, therefore, is a metaphor, a fine metaphor. It points to a similarity of character of spiritual disposition.

How are the Mission Run?

As it has been stated before every Ahmadiyya Mission is being run under spiritual guidance of the Supreme of the Community who is known as Khalifatul Masih. At the headquarters, he has two main Bodies working under him viz. Sadr Anjuman Ahmadiyya and Tahrik-i Jadid Anjuman Ahmadiyya. All the Missions outside Pakistan (except India) are run by the Tahrik-i Jadid. This Department sends out Missionaries with approval of Hazrat Khalifatul Masih, looks after the progress and the needs of all the Missions. To run the local organisations the Missions elect their officers i.e., President, Vice President, Secretaries for various duties. As for the Amir, he is directly appointed by the Khalifatul Masih. He Being the personal representative of the Khalifatul Masih is directly responsible to him alone. The Central Officers in a country form the Management Committee which is charged with the smooth running of the Mission.

Tahrik-i-Jadid